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or those who find no mistakes in the theology of the Reformation, though it is receiving favorable comment in several English religious periodicals.

The author appears quite unconscious of the critical problems of the fourth gospel, and of the probability that John 6:32-58 is but a spiritual recast of the liturgical formula of the eucharist already in use in the church for years before that gospel was written.

Dr. Keating recognizes the agapé as "the eternal enigma of history," but endeavors to bring together, in his introduction, such illustrative sources as are available in heathen and Jewish literature as to the conditions out of which agapé and eucharist emerge; to pass under review, in chap. 1, the references and allusions to the agapé in the New Testament; and, in the remaining chapters, to deal with the practices of the second and succeeding centuries, with references to the Fathers and comparison of the extant ordinances on the subject, especially the church order, or Egyptian canons, and the canons of Hippolytus.

C. P. COFFIN.

CHICAGO, ILL.

THE CHURCH'S ONE FOUNDATION. Christ and Recent Criticism, By W. ROBERTSON NICOLL. New York: Armstrong, 1901. Pp. 227. \$1.25.

DR. ROBERTSON NICOLL, editor of that most influential of British religious papers, the *British Weekly*, has gathered in this little volume ten articles originally appearing as editorials in that journal. They have all the excellences and defects of newspaper writing—hard hitting at the center of the question, minor issues being brushed aside, clear, vigorous presentation of the argument, not infrequent overstatement of positions taken, and an absence of balance and precision. The book is intended to reassure the somewhat alarmed Christian in view of recent critical investigations into the New Testament and the presentation of these results in the *Encyclopædia Biblica*. Confidence is restored in two ways: by a positive argument for the supernatural and the miraculous, and by a negative polemic against "critics," "critical" methods, and the results of "criticism" in the New Testament field. The latter endeavor, which has received and, doubtless, will receive the most attention and commendation from many, is inconclusive and unwise. It is inconclusive, because it bases its rejection of critical results on something else than their examination and refutation in the

light of scientific investigation. No demanding of a "credo" before accepting or rejecting a scholar's work will avail in this day or age. It is unwise, because it creates a prejudice against all new investigation and discussion of fundamental biblical questions. No subject is settled until it is settled correctly, and, if anybody, by patient and serious study, has something to offer in deepening, broadening, or correcting existing and long-standing opinions, let him be impartially heard and his contributions weighed with candor and judicial consideration, no matter how widely he may depart from present standards.

Much more satisfactory and helpful is the positive part of the book. Here two important considerations are urged with clearness and persuasive force: (1) the character of Jesus dominates the New Testament with the attractive and impressive convincingness of reality; (2) the experience of the Christian is the self-evidencing test of the living and present power of Christ. Neither of these facts can "criticism" touch, nor can it impair their validity. Indeed, we may add (and would that the author had said it plainly!), sound "critical" method does not desire to interfere with them. So far as it runs amuck against them, it is out of its sphere and bound to come to grief. In these days of uncertainty and fear in many quarters, it will be comforting and reassuring to many to listen to this sane and sure note of reasonable confidence. Christ Jesus will remain the church's one foundation after "criticism" has done its work; nay, more firm and glorious than ever, because of what it has contributed.

G. S. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

THE HOLY SPIRIT AND CHRISTIAN SERVICE. By J. D. ROBERTSON.
New York: American Tract Society, 1901. Pp. 288. \$1.

THIS work belongs to a literature that has a history too full of triumph to pass it by with slighting neglect; and yet with all that is good and sweet and even inspiring in Dr. Robertson's message, the modern reader must feel that the forms in which the message is given are not the forms best adapted for today's need, and that the Christian workers who listened to these lectures went forth but ill prepared for the real struggles for Christianity today. There is a mischievous habit now abroad of speaking of the Holy Spirit much as Roman theology sometimes speaks of Jesus Christ, as if an indifferent Father were to be won over by the blandishments we may bestow on either the Son or the Spirit. There is nothing of this consciously in these lectures, but